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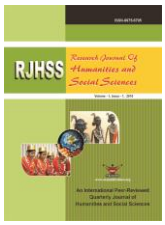

RESEARCH ARTICLE

Relevance of Peace education in Current Education system

Devendra Kumar Chauhan[1]*, Vishal Gupta[2]
[1]Assistant Professor, Dept. of Education, M.L.K.P.G. College Balrampur, Uttar Pradesh, India.
[2]Dept. of Education, M.L.K.P.G. College Balrampur, Uttar Pradesh, India.
*Corresponding Author E-mail: **vishalgupta@mlkcollege.ac.in**

ABSTRACT:
The highest form of objective for any education is inculcating peace and it is an essential value to be cherished by every individual. The father and mother is the first teacher to their children and peace is nurtured in the family. The peace nurtured at home again enhanced at school. Peace is a broad concept with practical and spiritual connotations. It can imply a state of inner calm or end of conflict. "Peace is what you think it is (or wants it to be). Peace has been understood to mean the absence of conflict or violence and conversely as the presence of states of mind and of society such as harmony, accord, security and understanding. Peace education is a planning strategy of eliminating the conflicts and violence caused by in justice, inequality and human rights, violations, and implementing the ways and means of reducing the same through appropriate teaching and learning tactics by means of producing responsible global citizen to attain and spread the peace in the world. Therefore peace education is a goal of education. Peace is not only the epicenter of the global geopolitics but it has also been one of the most consistent and cherished desires of mankind in every époque. Violence as a discursive method and a mouthpiece of antagonistic epistemologies and hierarchies of value, from youth/gender violence to international warfare, designates peace an imperative task for today's education. With the aim to synthesize an interpretive instrument for a co-existing, interdependent, and complex system of peace concepts, this paper (1) models an ecology of four peace conceptualizations: Negative peace, Positive peace, Homeostatic peace, Futuristic peace; (2) situates these conceptualizations within peace education and SDGs discourses; and (3) provides theoretical structure for integrating peace and peace education studies in the fields of comparative-international and sustainability education. This theoretical analysis is based on the premise that the purpose, content and scope of peace education for an equitable and sustainable world greatly depend on a concept of peace in the minds of education stakeholders.

KEYWORDS: Peace, Education, Sustainable, National Goal, SDGs, UNO, and Youth.

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INTRODUCTION:
Peace Education is a process of developing knowledge, skills, attitudes, behaviors and values that enable learners to resolve conflicts through non- violent way and mutually beneficial, harmonious relationships. Peace education is that education which develops a society which is free from exploitation, violence and injustice. Education is the only means which can generate interest, values, aesthetics and other qualities which are necessary to bring peace in human mind. Peace implies the ability to respond to the surrounding suffering and other's needs

in ways that affirm faith in the light beyond the darkness. It is the most vital thing in human life. Peace education can help in building visions of peaceful future in which diversity and plurality can be celebrated without fear and threat. There is a strong need to equip current and future generation, especially teachers, with an education which promotes the culture of peace and harmony, and consequently could bring about people's change of mind for a much better humanity. There is a need to prepare teachers as peace makers and peace builders through teacher education. The author highlights the peace education programs in relation to aims and objectives of peace education, importance of peace education in present scenario, different levels of school curriculum, and role of school, teacher's role and Evaluation Methods of Peace Education programmers.

The Crisis in Peace Studies The first little word in crisis is the word 'peace'. Johan Galtung, as far back as 1969, first made a distinction between positive and negative peace. He did this with reference to direct and indirect violence. Direct violence is conceived as physical aggression that can lead to physical harm or even death. Indirect violence is made up of structural and cultural factors. Structural violence is present in societies that are socially unjust (e.g. health inequalities) whilst cultural violence masks or validates structural violence (e.g. indifference or support of domestic violence) (cf. Guilherme and Cremin, in press, Cremin et al 2012:430). Thus negative peace is achieved by removing the threat of direct violence, whilst positive peace requires resolving issues of structural and cultural violence. (Guilherme and Cremin, in press). Negative peace is achieved through peace-keeping initiatives, but positive peace is achieved through peace-making and peace-building. Peace-making takes place when a conflict has occurred, and peace-building takes place when there is a need to proactively reduce the likelihood of conflict occurring. Peace-keeping is easier to implement than peacemaking, and peace-building is the hardest of all because it requires a political will to bring about social change. The danger for the field of peace studies comes from the tendency to focus on peace-keeping and peace-making (in a technical sense) to the exclusion of peace building. This can have the function of maintaining the status quo and leaving structural and cultural violence unchallenged.

It is hard to imagine anything more important than peace education, whether in conflict affected areas or in countries that are free from open fighting (Sen, 2011, UNICEF, 2011), and yet the field, and its related research, faces substantial crises of legitimacy, representation and praxis. Some of these emanate from critiques of social science more generally, and some from the field of peace education itself. There are questions about what is meant by peace, about structural and cultural violence in educational institutions, and about the colonizing and hegemonic narratives that lurk beneath peace research and practice. These are potentially fatal to traditional concepts of research and evaluation (whose values?) research participants (participation in what?) and authorship (whose voice?). There are questions about whom peace educators speak for, and where they get their mandate. Equally, there are questions about how people's lives speak, and about what everyday choices say about lived attitudes towards peace. If peace education research is indeed facing a crisis, it might be useful to reflect on the fact that in many cultures the word crisis contains the notions of both danger and opportunity.

Need of Peace Education for Youth:

The Crisis in Peace Studies The first little word in crisis is the word 'peace'. Johan Galtung, as far back as 1969, first made a distinction between positive and negative peace. He did this with reference to direct and indirect violence. Direct violence is conceived as physical aggression that can lead to physical harm or even death. Indirect violence is made up of structural and cultural factors. Structural violence is present in societies that are socially unjust (e.g. health inequalities) whilst cultural violence masks or validates structural violence (e.g. indifference or support of domestic violence) (cf. Guilherme and Cremin, in press, Cremin et al 2012:430). Thus negative peace is achieved by removing the threat of direct violence, whilst positive peace requires resolving issues of structural and cultural violence. (Guilherme and Cremin, in press). Negative peace is achieved through peace-keeping initiatives, but positive peace is achieved through peace-making and peace-building. Peace-making takes place when a conflict has occurred, and peace-building takes place when there is a need to proactively reduce the likelihood of conflict occurring. Peace-keeping is easier to implement than peacemaking, and peace-building is the hardest of all because it requires a political will to bring about social change. The danger for the field of peace studies comes from the tendency to focus on peace-keeping and peace-making (in a technical sense) to the exclusion of peace building. This can have the function of maintaining the status quo and leaving structural and cultural violence unchallenged.

Mahatma Gandhi stressed teaching peace to children for lasting change. Peace education teaches skills and values to prevent violence and resolve conflicts peacefully. Since 1945, the UN has emphasized education as key to building peace. From 2001 to 2010, the UN promoted a culture of peace focused on respect, nonviolence, and cooperation through education. Many Indian institutions promote peace, especially Gandhian ideals, such as the Gandhi Peace Foundation and the Jaipur Peace Foundation (Dar and Lalithamma, 2014). Peace

education teaches ways to protect and sustain peace by providing knowledge and skills in a safe classroom setting. It raises awareness about violence, war, and misuse of power, while empowering learners to participate in shaping policies. Building sustainable peace requires teaching cooperation, negotiation, and conflict management from an early age. Key skills include communication, problem-solving, critical thinking, empathy, and conflict resolution, helping individuals navigate personal and cultural conflicts at all levels (Yemenici, 2016). Peace education is a diverse and evolving field that aims to reduce violence and promote peace through learning. Its meaning and practice vary widely across cultures and political contexts, shaped by local histories and power structures. It challenges educators to rethink the goals of education and explore innovative ways to foster under- standing and nonviolence. Inspired by educational thinkers like Montessori and Dewey, teachers and schools integrated peace education by teaching international perspectives and promoting community and democracy. De- spite these efforts, many regions still faced colonialism, racial segregation, and inequality, sparking movements for decolonization and civil rights (Bermeo, 2022). Peace education fosters the values, knowledge, and skills needed to live harmoniously with others and the environment. It helps students understand and resolve conflicts in their lives, communities, and the wider world. Integrated across all learning areas, it is reinforced through positive interactions in classrooms, playgrounds, families, and communities (Kumar and Srivasatava, 2020).

Challenges to peace education:

Peace education faces global challenges such as political and religious resistance, cultural misunderstandings, a lack of trained educators, and limited resources. Additionally, conflicts, stereotypes, and systemic inequalities often hinder its acceptance and effectiveness in schools and communities worldwide. Koroye and Igbinedion (2018) mentioned that to reduce negative behavior among students, the government introduced peace education in schools. However, a lack of teachers and instructional materials was found to be the major issue in the successful implementation of the peace program. Khairuddin et al. (2019) found that challenges like religious and political interference, ethnic clashes, and demographic changes affect the implementation of peace education in schools. Chotaeva (2023) discussed that peace education is new and little studied in Kyrgyzstan due to the Soviet neglect of social sciences. Many misunderstand it as international relations or just conflict management, missing its broader focus on peacebuilding. It includes topics like human rights and democracy and is taught through university courses and short training for teachers and officials.

Ndwandwe (2024) stated that barriers to implementing peace education include limited funding, insufficient time, low parental involvement, overworked teachers, and negative societal attitudes.

Chelule (2014) discussed that implementing peace education in Kenya is hindered by teacher overload, weak leadership, limited funding, lack of training, and the model's complexity. Chandran and Nagraj (2020) mentioned that peace education is often seen as a luxury for developed countries, yet it's most needed in developing nations where a lack of awareness on peace and conflict management hinders progress. In countries like India, peace education is rarely implemented effectively due to limited resources and policy neglect. It is usually embedded within other subjects like history or political science, without a dedicated curriculum or clear learning structure. According to Biswas (2024), promoting peace education in India is challenging due to cultural and linguistic diversity, resistance to change, limited resources, and a shortage of trained educators. Additionally, historical tensions and complex political dynamics make it difficult to integrate peace education into the curriculum and foster a lasting culture of peace. While peace education holds great potential for fostering harmony and sustainable development, its implementation faces numerous challenges. These include limited resources, lack of trained educators, weak leadership, cultural and linguistic barriers, and insufficient political will. Without clear goals, coordination, and inclusive structures, peace education programs struggle to succeed. To overcome these barriers, there is a need for dedicated policies, proper funding, capacity building, and integration of peace education as a structured and essential part of the curriculum.

CONCLUSION:

In the increasingly interconnected and conflict-prone world of today, peace education has become an essential element in promoting harmony, tolerance, and understanding across national and international borders. Peace education not only addresses conflicts within individual nations but also seeks to foster global cooperation and non-violence on a larger scale. This blog explores the concept of peace education and its relevance in both national and international contexts, highlighting its critical role in shaping peaceful, sustainable societies.

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